1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6 Lakemba

use *vualiku*. An easterly wind is described as "wind from the sun" (*thangi a singa*) and anything to the east is "in the face of the sun" (*mai mata ni singa*).

Stars and Weather

The Tongans and the Levukans used to be Tui Kaiau's navigators (*ndau soko*). They sailed by the stars, yet I could get very little information about them from one of the best informed of the Levukans and from one of the most talkative. Both informants say the stars had no names; sailors merely knew the places over which they stood. The only ones that had names are: Vola Singa, Mark of Day, probably Venus; Vola Mbongi, Mark of Night, in the middle of the night (the informants first said it was Jupiter then Saturn), sets over Nairai; Kalokalo Ndromu, Setting Star, a reddish planet which leads to Koro (this may have been a name for all planets); Iri Mbuli, Fan, the belt and sword of Orion, the sword being the handle. Taisoso, Bunch, the triangle of Taurus; Matandravu ni Sautu, Hearth of Plenty, and Matandravu ni Ndausinga, Hearth of Famine, are the Clouds of Magellan which are also known by their Tongan names Maafu Lele and Maafu Toka: Nga, Duck, is the Southern Cross, the pointers are a man preparing to throw a stone at it; Kato ni Mbulasi, Remnants Basket, a group of stars close to Orion's Belt in a line with it on the side opposite the sword; I do not know which group.

The spots in the moon are believed to be Tukai, Granddad, who is plaiting coir rope; and Mbui, Granny who is cooking their food.

Of old sailing was done at that time of the year when navigation was safe; during the hurricane months the canoes were beached. December and January are hurricane months; February rarely so; March is the worst so one man calls it the "month of spirits" because the waves and the winds devour men. A squall is called "the edge of the black cloud." If the wind shifts from the southeast to west or southwest by the north it will not remain long in that quarter, but will jump back suddenly to southeast. When becalmed the natives sing out.

> Quick, quick, quick; come quick, come quick;
> Come on board, on board on the outrigger side;
> It has come aboard, but it is little:
> Quick, quick, etc."

Canoes had pennants hoisted on the mast. They were made of bark cloth, or of long and narrow matting. Two specimens of matting from Ongea now in the Pitt-Rivers Museum measure 1½ fathoms long and 2 inches broad; these are for small craft; for big craft they attained to 5

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

fathoms. Some were made of *yasa kiki*, a thing like a fan adorned with bark cloth and hala and tied to a long coir string. These pennants are now called *kuila*, but it is not known where the word comes from; the Fijian is *tawake*. In Lakemba and Ongea the pennant is tied high up the mast; in other places, lower down; but no canoes were allowed to come into Lakemba with pennant flying except those of a nobleman or a great sister's son (*vasu*) (p. 40). 501

If a canoe belonging to commoners came in they lowered the sail outside the passage and paddled in. Otherwise they would be beaten. On arriving opposite the landing place commoners sang out, "*O oa.*" If a whole fleet were coming, the commoners would wait till all arrived and come in together, salute, beach their canoes, and go to Big House to report. It was forbidden to pass on the outrigger side, that is to the windward, of a nobleman, because the nobleman's canoe would be lower. If a canoe coming in were to pass on the outrigger side of a nobleman's canoe which was just about to leave, the commoners would land and bring a whale's tooth as a supplication because it was unbecoming towards a nobleman. In such a circumstance they need not be introduced by a herald. 502 565

If a canoe is wrecked and the crew reach land the people of that island make a feast for them and give them clothes. The crew go home and prepare mats and sheets of bark cloth and some time or other bring them to the chief of the island. 502 731

If a shipwrecked man lands in safety, his people hold a feast called *i mburua mbula*, a "living death-feast." [574]

FISHING

Net Fishing

Fish are most abundant round the north coast from Waitambu to Nasangalau, because the reef is farther out and mangrove trees are plentiful there. 226

The *nungga* is the choicest fish, yet the *sangga* is the fish for nobles, probably because of its great size. The head of the fish is given to the chief. Some fish are poisonous at certain times of the year. [565]

Cetaceans, classed as fish, are not eaten. One kind of porpoise which comes up vertically, is said to be chief (*turanga*) among porpoises. Turtle is also classed as fish. [825] [226]

The word *nggoli*, though a general term for fishing, applies more particularly to fishing with nets.

The usual method of fishing is by driving into nets. The women blacken their faces with soot or powder them with turmeric as a protection

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

396 Canoes from southern Lau were used by chiefs throughout the Fiji islands and in Tonga where there is no hardwood. Tongan chiefs sent their own carpenters and workmen to Kambara and Fulanga where they lived for two years or more building large double canoes to be used in Tonga.

According to informants, the last double canoe was made in Kambara about 30 years ago. However, large sailing canoes and paddling canoes are still made. Since the fall of the copra market large sailing canoes have provided interisland transportation.

SAILING CANOE

501 [651] [439] Large sailing canoes (*thamakathu*) are one of the most valuable objects of ceremonial exchange made in southern Lau. They are paid as tribute to high chiefs at Lakemba, who in turn frequently present them in ceremonial exchanges to chiefs of Viti Levu.

Canoe census

Thirty-two large, seaworthy, sailing canoes on the islands visited were distributed as follows: Fulanga 11, Kambara 8, Ongea 7, Mothe 6, Namuka 0. On Kambara the distribution between villages was Tokalau 1, Lomatchi 2, Undu 2, Nggalinggali 3. Many partly hollowed hulls, abandoned during construction, were seen rotting in the bush; and old, broken hulls were seen in all villages.

Navigation

●502 A well-built Lauan sailing canoe is a seaworthy and swift craft. In a stiff breeze she easily attains a speed of 10 knots an hour. She sails best with the wind just off the stern but cannot sail directly before the wind, because the outrigger must be kept to windward. In stormy weather the man who holds the sheet watches the outrigger and the sail constantly. If he does not slacken the sail at a gust, the float rises out of the water and the canoe is in danger of capsizing. If the outrigger swings to leeward, the float is forced under water and the canoe swamps. Care is taken to balance the load on a canoe by favoring the outrigger side. If the load is unbalanced the canoe capsizes; if it is too heavy, the canoe sinks. Loads are often thrown overboard. A capsized canoe is righted by the crew and bailed out, and the journey is resumed.

If the wind is very strong the sail is lowered while a reef is taken in the foot of it. In dangerous gales the sail is lowered, rolled, tied, and adjusted to the mast in order to catch the wind. A canoe with lowered sail so adjusted makes 4 knots an hour in a gale. Lauan sailors say that a mat sail is better than a canvas one for the mat allows the wind to pass through and therefore the mast is not easily strained or broken.

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

A large sailing canoe requires a crew (*kai mua*) of at least three men, including the skipper. The crew takes turns at the steering paddle and the sheet. 502

In order to keep the outrigger to windward, either end of the canoe is used as the head. In tacking the yard is lifted out of the tack socket on the head-board, carried astern the length of the canoe, and placed in the tack socket on the stern-board. At the same time the mast inclines slightly toward the stern. The sheet is passed around the outside of the sail, which turns inside out, and the canoe proceeds stern ahead on the new tack at right angles to its former course.

The Lauans are not fearless sailors. They do not venture forth if there is a suspicion of black clouds on the horizon. Frequently they sail in canoes that are out of repair—the sail ripped, the lashings loose, or the rigging weak. Rather than repair them, they wait for very fair wind and weather. They plan routes in short relays rarely more than 40 miles long between islands. They have a highly developed sense of sight through the dark and can see the outline of an island long after it has been lost to untrained eyes. They avoid sailing at night, however, and have to a great extent lost the art of navigation by the stars. They say that on dark, stormy nights the stars are of no help anyway. Only the best and most experienced sail by the stars. One of these is Rasolo of Nggalinggali, whose father was a Tongan and whose mother was a woman of the Naivotavota clan. Rasolo says each island has several stars. When one is left behind or sets, another is used. [821]

The route to Ono is considered the most difficult in Lau. Sailors say that the passage between Kambara and Wangava (called I Vuthuninggase, Anger of the Ancestors) is the roughest in Lau. A place on the route between Namuka and Wangava, where a canoe once struck a storm and its load of breadfruit was dumped, is called Mbuia Uto (Throw out the Breadfruit). Between Lakemba and Olorua is a place called Na Lenggandau (Turning Point).

Provisions for the trip usually consist of drinking nuts and enough cooked garden food for one scant meal, since the crew plan to reach their destination before nightfall. On the trip I made from Ongea to Kambara the crew took neither food nor drinking nuts.

If a canoe is becalmed the crew whistle and call for the wind. They shout when a breeze comes up. Formerly they sang songs. [198 787]

The Kambara people say that in sailing to Lakemba the small end (stern) of the canoe is used as the head, but in sailing to Kambara the large end (bow) is used because the greenheart originated at a place called Vunivesi (origin of the greenheart) where Ndaunisai landed on Kambara. This would,

2: Thompson E-5 (1933-1934)1940 OQ6 Lau OQ6
Kambara

502 however, be the orientation of a canoe if the outrigger were on the port side, the usual position in Lau.

For further details concerning *thamakathu,* called *thamakau* in Mbauan, see Hornell (16, pp. 307-319).

Construction

396 The construction of a large sailing canoe requires planned economy on the part of the builder and his clan and the cooperative labor of his whole village. It extends over a period of several months. The builder and his clan must raise enough food to provide daily feasts for the workers and gather enough property to make the final payment to the carpenter.

396 313 [824] **Canoe body.** The builder selects a tree for the hull of greenheart, *mbau,* or *makota (Dysoxylum richii)* wood. Canoes of greenheart are the strongest and the most durable. The trunk must be straight, large, and sound, and it must not be too far from the beach and the village. A sailor is always looking for good canoe timber and often stops on a trip through the jungle to examine a tree. Standing at the base and facing the tree, he sights up to the crown to determine the curve of the trunk and its suitability for a hull.

[412] When the tree has been marked by cutting off a piece of bark with a knife, the builder procures the services of a carpenter, usually from his own village. If he is an influential man, he makes an initial payment of property (*mbutombuto ni wangga*) to the carpenter before the work begins. Formerly a builder from another Lau island or from Tonga made an initial payment of at least two whales' teeth.

396 313 483 [412] When sufficient food for the first series of feasts has been collected, a day is set for felling the tree. Early in the morning the men of the village go to fell the tree. Under supervision of the carpenter the tree is felled close to the ground by means of metal-bladed adzes. Before the crown is cut out wooden rollers are shoved under the trunk. A feast prepared in a temporary earth oven in the jungle is provided by the builder and his clan at about midday. The men meet again on an appointed day to continue the work. With great effort the trunk is rolled over into the position the finished canoe is to take. Two strong saplings, about 3 meters long, are staked near the middle and athwart the trunk on the side from which it is to be rolled. The stakes are lashed to the log with *wangiri* and split *viavia* vines. Wedges of wood are then forced between the log and the stakes to make the vines taut. [824] Two *kandrangi (Smilax viticensis)* vines are tied near the base end of the trunk and one near the head. All the men except the builder take hold of these vines and prepare to pull. The builder, grasping the roller under the base of the trunk, cries rhythmically, "Folo, folo, folo, folo! I tuo!" At the last two words the men pull, the builder raises the roller, and the trunk rolls over.

13
[103] 40. VATU VARA I. (or Hat island, because of its resemblence, in profile from the E. and W., to a slouch hat) lies 9 miles south of Yathata. (S.17° 26', 179° 32' W.) It is surrounded by a fringing reef with a small shallow lagoon on the west. This island is the highest in Lau, the bold central peak rising to a height of 1030 feet. The slopes of this peak rise percipitously to a flat, crater-like summit, where the ruins of a fortified village are located.

[172]
[712]

The island is sub-circular, about 1 1/4 miles in diameter, with a square point on the S.E. It is composed of upraised coral limestone, densely wooded, and with small groves of coconut palms in pockets around the foot of the talis slopes, and on the beaches. It is privately owned by the estate of the late Captain Wilson. The neat, substantial homestead is located on the west side. Copra is produced.

423
361
245

13
502 Landing may be made without difficulty on a sand beach on the N. side, thru a small break in the reef, marked by a beacon.

464
161
312
241 There are no inhabitants except the caretaker and a few workmen. Water is not abundant, and but little cultivation is done.

[p.88]